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THE CIRCULAR, ONEIDA, NEW YORK:

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

Special Notice.—While we are very ready to send *The Circular* to all who apply for it, we do not like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

THE TWO WILL-POWERS

[Home-Talk by J. H. N., Oct., 1, 1852.]

FACTS have shown us that there is such a thing as a person's having a rational, and even an inspired, *understanding*, and at the same time, a perverse, crazy *will*. A clear perception of this phenomenon will explain to us many things in the Bible. Balaam, for instance, was a prophet, and evidently an enlightened and inspired man. Balak, king of the Moabites, sent for him to come and curse Israel. He went up and tried to curse Israel, but could not. He pronounced a blessing instead of a curse. His understanding and his tongue had to obey God, but his will was insubordinate.

Pharaoh's was a case somewhat different; his understanding does not seem to have been so much enlightened as Balaam's was; but he was made to know that he was dealing with the almighty God, in a variety of ways, and even made to concede the fact; and yet he had a will that was perfectly rebellious.

Look at Satan himself. It is difficult to make it seem natural that he should be found at different times among the sons of God, and should talk with God, as he is represented to have done in the case of Job. But there was common ground in *understanding* and *speech* between Satan and the family of God. He could *talk* a great deal that was rational, but his will was in perfect opposition to God.

In Judas Iscariot we see a notable incarnation of the spirit of Satan—an understanding turning one way, and a will the other, like two wheels clogged and turning against each other. Judas understood Christ's character perfectly well, but his will was opposed to him. Christ evidently intended to point directly at this fact, when he said to Pilate, "Thou couldst have no power against me, except it were given thee from above: *therefore he that delivered me unto thee hath the greater sin.*" (John 19: 11.) Pilate knew comparatively nothing about Christ, and sup-

posed that he had power over him. He said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus assumed that Pilate was ignorant, but that Judas was not. Judas knew that Christ was the Son of God and almighty. He had seen enough to perfectly convince his understanding; but his will was ill disposed.

After Christ's death and resurrection, and the campaign of the Primitive Church and the Second Coming, when Christ had demonstrated beyond question that he was almighty, and had the keys of death and hell, and when Satan had been hurled down from his position among the sons of God, and was "cast out into the earth;" then it is said that he had great wrath, *because he knew that he had but a short time.*" (Rev. 12: 12.) Here we see the devil's understanding was enlightened. He saw how things were going—saw that Christ had gained advantage of him, and that almighty power was pressing down upon him, and that he could not hold his kingdom long in this world. But all this did not break his will; it was as firm and insubordinate as ever.

We must become familiar with this phenomenon, it is wonderful, but nevertheless it does exist. There are beings whose understandings and wills are out of gear—who sin willfully against the truth. Such a being may feel that his will is *almighty*. Why? Because it has prevailed over his own understanding, and there is nothing in his inner universe that can bend it in the least. Such a person may feel almighty in a certain sense even against God. Suppose he has experimented till he has ascertained that God can not move his will—he has strengthened his will till he perceives that it can hold out against all that God can bring to bear upon him. In one sense, that is conquering God. The man can say, "I am stronger than God: I can keep my own will against him:" and so long as God is long-suffering towards him, and things do not come to any special crisis, he may feel complacent in view of an everlasting contest with his Maker. There is a place where God is powerless, and there is a chance for self-complacency and pride in being, within a certain contracted sphere, supreme—greater than God himself. This sphere must constantly become more and more limited. But there is and always will be, a place in which the devils in hell are supreme.

But while we concede this fact, there are some things to be considered on the other side. It is perfectly evident to a clear understanding, that *there is no organizing force*

in such a will; that it must stand by itself, entirely isolated from other wills. It must be strictly a personal kingdom; because organization is dependent on assimilation and propagation. In order to organize two beings, the organizing being must assimilate the other, and propagate itself in the other. Now suppose that a person who has a strong ambition for supremacy, undertakes to propagate himself in another, and succeeds. The other immediately rises up in the same spirit, and says, "I will be supreme." So they are two kingdoms, both equally ambitious; of course it is impossible for them to organize.

On the other hand, a spirit which is conformed to the principle of Christ—"Whatsoever ye would that men should do to you, do ye even so to them"—is in condition to assimilate, combine, and draw into co-operation with itself all other beings; (except of course, those who have the almighty self-will.) Such a spirit has no will in opposition to the happiness of others; and if every other being in the universe had the same will, all would be happy. This is the character of Jesus Christ and of God the Father. God has no personal ambition to be supreme. That is not in the least the peculiarity of his life. His ambition is to be *happy*, and to be a growing, organizing, assimilating being. The conception that because God is supreme, it is a matter of great desire or special self-complacency with him, or that there is any thing in him that would make it a particular object of ambition, if he were not supreme, to become so, is all false. All that comes to us from God in Jesus Christ, is meek and lowly. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; [by position he is supreme, but in heart he dwells] *with him also that is of a contrite and humble spirit.*" (Isa. 57: 15.) Again: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: . . . *but to this man will I look, even to him that is poor and of a contrite spirit.*" (Isa. 66: 1, 2.) These passages show the character of God's spirit. And in looking to the man "that is poor, and of a contrite spirit," he is acting appropriately to his character and situation. The inner consciousness of the two beings is the same. Though God dwells "in the high and holy place," and the man in the meek and lowly place of contrition, it is still the lowliness of God's spirit that makes the man contrite. It is in this lowly place that a person can touch God, and in no other. Any spirit that is higher than contrition, is too high to find him. He is

more lowly than any man who does not "tremble at his word."

Here is an *organizing* force—a force that can assimilate, transfuse, and propagate itself. God can flow freely into the heart of a child, or the lowest person in the universe, and feel at home there. While he recognizes his high position and acts appropriately to it, there is no feeling in him that would prevent him from flowing into unity with the humble and contrite, however small.

The man who has the lowliness of Christ in his heart will say to himself, "If I wish to be the greatest being in the universe, or at all events greater than any around me, so there are others who have the same desires. Now it is certain we can not all be greatest; let us then find out a way to reconcile all interests, so that I shall be what I ought to be, and others will fill their proper places; and then we shall have no intriguing and tormenting rivalry." That is the rational course for every man to take—the course that will make a harmonious universe. As soon as a man adopts this spirit and mode of reasoning, he makes room for his neighbor. He has the meek and lowly spirit of Christ, and of God the Father. And the man who will not reduce himself to this position, and adopt the principle that he will make room for his neighbor, and have no will but what is compatible with the will of all other beings who have accepted Christ's rule, has undertaken to establish a separate and independent kingdom. His principle is incompatible with the co-equal interests of all other beings, and will result in his perfect isolation.

Here we have the two forces, one against the other; and we can calculate what will be the result. It is manifest that, supposing God to be individually no stronger than a man with this devilish, insubordinate will, yet if he has the organizing element in him, he will assimilate and add to himself, one after another, all such beings as are willing to adopt the principle of doing unto others as they would be done by, until a compact body is formed whose power nothing can withstand. And, mark, while the divine party is constantly increasing, there is no equivalent growth on the other side; but on the contrary, as the divine party grows stronger, the individual party must grow more and more weak, until its cohesion is all destroyed and each individual is left standing alone. Nothing can be more obvious, than that the being who is capable of making himself a comfortable center, and will deal justly with all beings who grow to him, must, in the course of time or eternity, organize an overwhelming force, and that the enemies, who act from an opposite principle, must stand each one by himself: and *therefore*, that the party of Jesus Christ is by its very nature sure of victory, because it has at its center the principle which is essential to organization. All combinations outside of him are destined to destruction, because they have not and can

not have, the principle of assimilation and growth. If they had, they would join him. Whoever has a meek and lowly spirit will unite himself to Christ, and all who have not a meek and lowly spirit, can not organize into a compact body.

In a superficial view the gospel is not popular: but the final development will show that it is the only popular thing that is or ever can be. Self-will is not popular, except as it stands a good way off. The meek and lowly spirit, that, in seeking its own, wants to make others happy, is the only popular spirit. "Live, and let live," is a common maxim the world over; and this principle, in its essence, is no where but in Jesus Christ. It is the principle of doing unto others as we would that they should do unto us. It is the only principle that can make friends. The same spirit which pleases God, will please man.

PAUL'S THEORY OF THE SECOND COMING.

Circular.—Paul's theory about the Second Coming of Christ, is very distinctly stated in his first epistle to the Thessalonians. He predicted that the event would take place in the lifetime of some to whom he wrote; that the dead would be raised, the living changed, etc. But we will read the passage:—"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thess. 4: 15—17.

Inquirer.—I admit that this language is very direct, in favor of your views; but how do you know that Paul really wrote this, or that it is not an interpolation by some other hand?

Cir.—I know it from the fact that there have been no churches and no individuals since the apostolic age, that have had any such idea of the near approach of the resurrection, as is conveyed in this language, and therefore there have been no churches and no individuals that would ever have thought of putting such words into Paul's mouth. On the contrary, the churches, and all who have had any thing to do with the Bible since that age, have been in a state where they would have been glad to put the very opposite words into Paul's mouth, and if they had made any interpolation or corrupted his language at all, it would have been in a different way. The passage in Thessalonians belongs to the primary formation (speaking geologically) of Christian history. Nothing of that kind will be found in formations subsequent to the destruction of Jerusalem. Its genuineness, therefore, cannot be questioned.

Inq.—I will admit, then, that you have a true idea of Paul's theory, but how do you know that his theory was correct?

Cir.—Because he puts it forth with this declaration—"This we say unto you by the word of the Lord."

Inq.—I know he professes to have received it from the Lord, but may he not have been deceived, and delivered his own imaginations after all?

Cir.—No, I do not believe such a thing possible. From my acquaintance with Paul through his writings, I am sure that he was an honest man, and a man of a clear and sound mind. I am therefore certain that he knew whether he was in communication with the Lord or not, and that he did not speak at random. He would never have said that he received his doctrine from the Lord, if he had not been certain that he did. His discernment and honesty were such that he would make sure of the truth, before he uttered such a declaration.

In support, then, of our theory of the Second Coming and first resurrection, we can say in the first place that we know it was Paul's theory; and secondly, that we know Paul received his theory from the Lord, and of course it must be true.

THE FAMILY AND THE CHURCH.

MOST of the adverse criticisms which we receive, make issue with us because we subordinate the family and the individual to the Community. They assume as an axiom that the family is the unit of society—the rock on which it is founded. The New Testament started a different idea from that. In its scheme of salvation by the introduction of heavenly society into the world, the *Church* was made the unit or rock foundation.

Christ came and began his work by gathering a company of persons, calling them away from their business and families in the most summary manner. He declared in emphatic words that whoever did not loose himself from all the ties of "father, and mother, and wife, and children, and brethren, and sisters—yea and his own life also," could not be his disciple. His words were very sincere and sweeping, and if we study his teachings carefully, we shall see that his requirements were consistent with the object he had in view. His work was to form a new organic unit—an eternal family, and its elements must be free to enter into the new combination. There commenced the nucleus of the Church. As his great mission began to dawn upon the disciples, and Peter recognized his relation to the Father, Christ in a burst of prophetic assurance, replied, "Upon this *rock* I will build my Church, and the gates of hell shall not prevail against it." Here is the eternal rock foundation, on which we are reverently striving to build. Whatever is to be the fate of the natural private family, outside of the Christian scheme, we are sure that the Church is the eternal institution, "against which all objects not only will dash in vain, but fall shivered at its base." The development of this great idea of the Church in its various aspects of the "Kingdom of Heaven," the "body of Christ," the "family in heaven and earth," and the "New Jerusalem," is the central theme of the New Testament. All interests are subordinated to it and cluster around it.

Let us pause here and consider this charge against Communism, that it bears hard on the individual and the family. Is this a mark of the beast, or is it a sign of salvation. This same accusation might be urged against the

New Testament Church, and therefore in itself considered, is not against Communism but on the contrary in its favor. Now instead of stumbling at this requirement set up by Christ at the beginning, which at first sight seems so startling, let us stop, dig deep, and understand what it means. The truth is this—that the organic idea of the church is, in itself, that of a family, or an association of persons, or home, with God the Father at the center, and bound together in perfect unity. It is easy to see that this unity to be complete must subordinate all other combinations and attractions. The New Testament is full of this doctrine. This is the faith once delivered to the Saints—our “grand hard-pan,” on which we base our life and operations. This is the “kernel” of Communism, full of sweetness to those who have earnestness, refinement and faith enough to crack the shell and get at the meat. E. H. H.

FROM OUR LETTER-BOX AGAIN.

[We venture to give another column of extracts from the many letters we are constantly receiving.]

—, Ill., March 4, 1870.—“I am very much interested in your paper and your Community, and think I receive much benefit by reading the CIRCULAR. T. J. D.”

—, Mass., March 2, 1870.—“I feel thankful for the reading of your paper for so many years as a free gift. May God bless you more and more abundantly. J. A. W.”

—, Mich., Feb. 24, 1870.—“Please continue to send me the CIRCULAR, as I should feel quite lonely without it. I have become very much interested in the social problem you are so successfully and rapidly solving. E. M. B.”

—, N. Y., March 1, 1870.—“I return you my sincere thanks for sending me your valuable paper, free of expense, so many years. I take more pleasure in perusing it than any other paper I get hold of. J. C.”

—, N. Y., Feb. 22, 1870.—“I am in my seventy-seventh year, and have had the satisfaction of reading your paper for two years. I should be very much pleased to have it continued another year, if I should live so long. S. H.”

—, N. J., Feb. 27, 1870.—“Your paper is a welcome visitor. I am interested in the doings of the Community, who live together, governed only by the law of love, and who have cast aside the selfishness, by which the society is governed in which I move. L. C.”

—, Maine, March 1, 1870.—“The presence of the CIRCULAR is still desirable; no paper that comes under my observation is so thoroughly read, and I see none that is of greater literary merit, or is the expositor of such profound spiritual truths. Hoping you may have much success. M. Y. S.”

—, Ohio, March 7, 1870.—“The CIRCULAR, which you have been kind enough to send me, comes every week, very punctually. I have taken great pleasure in its perusal; indeed, I should be lost without it. My heart is with you in your noble effort. May God speed the day when the whole world will become one great Community. E. V. F.”

—, Minn., Mar. 1, 1870.—DEAR CIRCULAR:—“Be kind enough to keep coming, you shall still continue to be made welcome, I assure you. With great love and respect for you and yours, I shall continue to pray for the success of yours and mine, and the world's great cause, viz., the salvation, redemption, and resurrection of our race, here as well as hereafter. J. M.”

—, N. Y., Mar. 7, 1870.—I feel very thankful for the instruction and edification I have received the past years by faithfully accepting the truths you offer so freely. The CIRCULAR is a good teacher and I believe that all true men must yet adopt the saving

principles of Christ in a practical, communistic way, instead of the many theories and professions which are daily confusing the Christian mind. M. K. K.”

—, N. Y., Feb. 22, 1870.—“I see you wish to hear from all your subscribers again to know whether we all like your paper or not. I for one, do, and want it to come another year. I know it is asking a great deal, but I am like the most of people, selfish. I like to have my friend do all the coming and visiting. I seldom go anywhere, and you can judge how welcome the CIRCULAR is when I am lonely and tired. J. M. T.”

—, N. Y., March, 1870.—“I write to thank you for sending your CIRCULAR to us outside barbarians so long, without pay. It has been a welcome visitor, every word being carefully read and appreciated, and were I able, I would send money not only to pay for it for myself, but to aid you in furnishing it to others. Should you continue the paper, it will be most joyfully received, for if I were able I would not miss a single number for ten times its cost. J. H.”

—, N. Y., March 7, 1870.—“I feel thankful for the favor of the CIRCULAR for so many years. I should feel lost without it. So, if you can consistently send it to me another year, it will be thankfully received. Though we differ in opinion in one respect—while I am looking for the Savior to come, you honestly believe that event to have taken place—in many other respects the CIRCULAR has made plain to my mind that you are in the right. H. W.”

—, Conn., Feb. 28, 1870.—“I like the issue you made in your paper of three weeks ago, with the Syracuse Journal. Instead of the moral impotence described in the 7th of Romans being considered the standard of Christian experience, I confidently expect that the time will surely come when all who profess allegiance to Christ, will boldly bear witness to such testimony as this: ‘The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.’ ‘We are debtors not to the flesh, to live after the flesh.’ ‘Whosoever is born of God doth not commit sin,’ etc. I desire to add my mite in favor of the faithfulness of Christ, and confess Him in me a Savior from all sin. E. E. O.”

—, N. J., Feb. 27, 1870.—“The notice in the welcome CIRCULAR, to its readers, reminds us, who have whiled away the pleasant hour over its varied subjects, that we owe this small acknowledgement to its generous donors. For myself I must say that I often feel strengthened by the many convincing Home Talks that I have perused, to say nothing of the interesting subjects and narratives that have, during the past year, been presented to us as a family. We all miss it when we fail to get it, which is not often. It seems to me, that there is a kind of discipline in acknowledging a benefit conferred, when one has not returned a corresponding compensation; but we believe that it will all come right sometime. * * I am glad that there is a place where rational beings can come together and prove to Christendom that there is a higher element for binding society together than that of selfishness. J. C.”

—, Mich., Feb. 25, 1870.—“I can not do without the paper: it is food for my hungry soul. I have always longed for some system that would do away with selfishness; many times I have thought that if it were in my power, I would have the whole world become as one family. I like your Community because it seeks to make women's work easier. This making slaves of women is done very often. And I think that if husbands would treat their wives with more kindness, there would not be so much of this running away with other women's men. There have been as many as a dozen such cases in this place within the past year. * * * I often hand the CIRCULAR to my neighbors when they come in. I think that perhaps they may be convicted as I have been. E. H.”

—, Me., March 4, 1870.—“For eighteen months past I have received the CIRCULAR free, for which you have my hearty thanks and best wishes. I feel certain that you are willing to send it wherever you know it is appreciated; and, assuring you it is high-

ly valued by me, I ask you to send it to me once more. You need never discontinue it for fear that it is not thankfully received. Though I can not send you any pay now, my heart is with you, for I believe you are working for no other purpose than to establish the Kingdom of Heaven on earth. It was through your publications that I first came to a knowledge of the truth of full salvation from sin, and many are the happy days and weeks I have spent since I put that truth into practice. Satan saw that I was determined to leave off sinning; and set his wits to work to defeat my object and make me serve himself. So we have had many a severe contest, but in those hours of darkness I have leaned upon Jesus and He delivered me; to God be the glory. When all the other powers of darkness had been defeated, egotism came forward demanding its right to be honored and obeyed, with such a pleasing appearance and fair promises that I would not have detected its origin had it not been for the criticism I saw it getting in the CIRCULAR. You are the only people I think, who let their light shine full in the face of egotism, exposing its object and origin. I think there is nothing more hateful in the sight of God than egotism, and the best and quickest way of getting rid of it is to bring it to the light and criticize it. I often look forward to a home in your Community where I shall be able to avail myself of the privilege of being criticised, for it is the best thing I know of to make us ‘see ourselves as others see us.’ J. H. J.”

“THE MODERN THINKER.”

We have received a prospectus of a new periodical, of the quarterly grade, to be commenced soon, under the above title. D. Goodman, a New York Positivist, is to be the editor. He introduces his project with the following pungent observations:

“No journal in the United States makes it its special business to give expression to the advanced thought of the time on philosophical, scientific, sociological, and religious questions. This is due mainly to the fact that the various periodicals are issued by book-publishers, whose aim, in nearly every case, is to secure a large circulation, so as to make money and advertise their other publications. Wherefore, all advanced or heterodox speculations on religious and social topics, which would be likely to give offense to anybody, are carefully excluded by the editors of the various existing magazines.

“Yet these questions, which, among an immense reading population, no periodical dares discuss, are of the very highest human interest. True, we have a *North American Review*, a *Journal of Speculative Philosophy*, and *The Radical*; but the first, which occasionally prints articles of great practical merit, is without a definite purpose, and has no appreciable effect upon public opinion; the second is a mere reproduction of the mystical metaphysics so popular in Germany at the beginning of the present century; while the third (*The Radical*) simply represents the prevailing anarchy of opinion on religious matters in New England. It is the organ of dissatisfaction, doubt, and negation.

“Now what is needed is a periodical which will publish articles that are true and timely, without any reference to the prejudices they may provoke. The subjects that are now carefully excluded from nearly all the magazines, those relating to religion and society, are just those to which the new publications should give most attention. The latest results of human thought and modern science in all departments of speculative activity should here find a place, no matter what creed or existing preconception they may conflict with.”

ITEMS.

THE resumption of specie payment in silver, is becoming general.

THE German and Austrian Bishops at the Ecumenical Council, have agreed to oppose the proposition of infallibility.

GEN. QUESADA, the representative of the Cuban insurgents, who lately arrived in Washington, has had an interview with President Grant.

MISS MILLER RAYMOND, a student of McKendree college and not yet sixteen years old, has been elected engrossing clerk of the Missouri Senate.

THE ice harvest on the Hudson, despite the mildness of the winter, is proving a success; already, 200,000 tons of ice have been housed and stacked on that river.

A REVOLUTIONARY movement is spreading through the island of St. Domingo. It is claimed that the majority of the people are opposed to annexation to the United States.

NUMEROUS petitions for the total abolition of the income tax have been handed in to the Ways and Means Committee. It has since been determined to reduce internal taxation thirty millions of dollars.

The police in Havana have arrested fifty-one members of the Masonic fraternity who were holding mourning services at their lodge. The arrests were made for violation of the law which prohibits assemblies without permission of the authorities.

MAJOR BOULTON and Dr. Schultz with two hundred men, advanced against the rebels at Winnipeg. Schultz and his party retreated, making good their escape. Boulton with fifty-seven men, surrendered without firing a shot and were marched to Fort Garry where they still remain prisoners.

ALL the women drawn as grand jurors at Laramie City, Wyoming, were present in the court-room at 11 o'clock on the morning of March 7th. A movement was made to quash the panel, but was not sustained. This is the first panel of female grand jurors that has ever been sworn. None of them asked to be excused.

THE CIRCULAR.

O. C., MONDAY, MARCH 14, 1870.

LAST WARNING!

FREE SUBSCRIBERS! Renew your subscriptions **IMMEDIATELY**, if you want the first number of the next volume.

A SPECIAL CIRCULAR.

The next number of our paper, commencing the 7th volume, on the 21st instant, will be prepared with a special view to giving general information about the Oneida Community. We intend to fill it with that kind of matter which visitors and correspondents are always inquiring for, so that it will take the place of all "Hand-books," "Guide-books," and routine letters. We shall print a large extra edition, and orders for it will be filled at fifty cents per dozen, and five cents per copy.

THE O. C. AS A SCIENTIFIC EXPERIMENT.

A WRITER in "Nature," the new English Scientific Journal, discusses the possibility of improving the human species by applying the Darwinian principle of selection in breeding. After showing that in the case of wild animals which mate without interference, any improvement by variation must be exceedingly slow, and that in the case of domestic animals, owing to scientific propagation, the progress is incomparably more rapid, he thus speaks of the human problem:

"The case of man is intermediate in rapidity of progress to the other two. The development of improved qualities can not be insured by judicious mating, because as a rule human beings are capricious enough to marry without first laying a case for opinion before Mr. Darwin. Neither would it be easy, nor, perhaps, even allowable, to extend any special protection by law or custom to those who may be physically and intellectually, the finest examples of our race. Still, two things may be done: we may vary the circumstances of life by judicious legislation, and still more easily by judicious non-legislation, so as to multiply the conditions favorable to the development of a higher type; and by the same means we may also encourage, or at least abstain from discouraging, the perpetuation of the species by the most exalted individuals for the time being to be found."

The reader will notice in the above, first, the humiliating admission that human improvement must be slower than that of domesticated animals, on account of the lack of means to control and direct

human propagation. Man's position, he says, is intermediate between that of wild and that of tame animals; a pretty clear confession, we should say, that ordinary society has not yet got out of the woods.

Next, notice the cautious manner in which science is approaching a subject, which it sees can not be much longer avoided. How gingerly the writer touches the possibilities in the case! "We can't, to be sure, do so and so, but then again, we can do so and so." The sentences which we have italicized are significant. What is meant by "*judicious non-legislation*," and the advice "*to abstain from discouraging*" the best men in the effort to improve the race? Is it a vague feeler and outlook towards some plan of easy divorce? or what is it?

That which science here demands, or rather distantly dreams of, in respect to the conditions of human improvement, is precisely what the Oneida Community is at work at, and has in great part accomplished. It has "by judicious legislation and non-legislation, so varied the circumstances of life as to multiply the conditions favorable to the development of a higher type." It takes the wild mustangs of selfish society, and by properly housing, feeding, training, organizing, and influencing them, converts them into serviceable and docile friends. Or we may say, the process is like transplanting the wild cherry into a garden. It does not accomplish all the change that is desired perhaps, in the original tree, and at once, but it places it where change begins, and where the hand and eye of the horticulturist, working through successive generations, can do the rest. For here we are in a situation to carry out the second item of the above writer's programme; viz., to "encourage, or at least abstain from discouraging the perpetuation of the species, by the most exalted individuals for the time being to be found." As our society thus fulfills exactly the conditions which are required for scientific experiments in stirpiculture, and which confessedly are nowhere else to be found, is it not worthy of support, or at least of toleration, by those who love either science or man? g.

RAISING PRESIDENTS.

A writer in the *Country Gentleman* discussing improved methods of Horse-breeding, gives a playful bit in our direction by saying:

Our neighbors, the Oneida Community, are staunch advocates of scientific breeding, but while they admit its great advantages in all kinds of stock-raising, they maintain its superior importance in breeding human beings, which they treat of under the head of "Stirpiculture," to which they now give special attention, and profess to practice in "perfection," and even talk of raising all our future Presidents, (after George Francis Train's term expires, of course.)

The latter part of this statement does not exactly express our ambition. We shall not contest George Francis's claim to the Presidency. But if society would give half the attention to raising its Presidents that it does to breeding fast horses, we think it would soon be able to make a better show than it has done during some of the Presidential terms within our memory. g.

HARD TO SUIT.

THERE were three ways in which Mr. Noyes, in his History of "American Socialisms," could have disposed of the Oneida Community. He might have dismissed it with a bare mention; or 2, he might have given to it an extended description and eulogy; or 3, he might have confined himself, as in fact he did, to a simple statement of its belief, and showing of its solvency. Now for either of these courses the less genial critics had their answer ready. If he had omitted all account of the O. C. in his book, the outcry would have been against him as a historian.

"A pretty history this," they would have said, "which contains no record of the latest and most radical of Socialisms. The author omitted it, of course, because he was ashamed of his own work."

But suppose he had introduced a lengthy description of the Community and said all the good things of it which might be said—What then? Why, then he would have been a conceited egotist, praising the system of which he was the founder.

"Out on such vanity and presumption!" would have been the gentle verdict.

When he takes the only remaining course and, without claiming eminent success for the Community, limits himself to giving an outline of its views and showing that pecuniarily it is not a failure, the critics we have alluded to are more dissatisfied than ever.

"Here is a man," they say, "who has written a book on purpose to advertise his Community, and what does he say of it? Only that it has got rich in stocks and oil-wells. Not a word of intellectual or moral culture. Only stocks and oil-wells! Shoh! What a pitiful concern!"

We observe what seems to be a preternatural sharpness in those who discover so easily from Mr. Noyes's book, that it was written mainly to magnify the Oneida Community. Ordinary readers find in it that the author says ten words in praise of the Shakers to one in praise of the O. C. g.

HISTORY OF "AMERICAN SOCIALISMS."

OPINIONS OF THE PRESS.

It is wonderful to see how cautious the old Fourierites, and especially the Brook Farmers and Massachusetts men generally are, in recognizing any merit in our book or even recognizing it at all. Not a Massachusetts paper has said a word about it yet, to our knowledge, except the *Springfield Republican*, and that uttered only a growl. Late and reluctantly *Harper's Monthly* has done its duty, as we saw last week. This week we have a review in the *Tribune* of the same lugubrious character, only worse. These are all the notices that "American Socialisms" has got from the Socialists of 1843. We suppose this curious phenomenon is to be accounted for on the principle that the "burnt child fears the fire;" or is there a secret loyalty to Fourier still lurking among the old Phalansterians, that is jealous of our effort to found a new school of Socialism? They accuse us in all sorts of virulent language, of narrow, personal, partisan objects and motives: and as that is the usual way partisans have of battering one another, we conclude that the old Fourier party is alive yet, and is bound to make head against us in the old party style.

Sorry!

We give below the most important paragraphs of the *Tribune's* review, with some comments interspersed.

[From the *Tribune*.]

HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES. Mr. Noyes lays aside, in this volume, his ordinary character of oracle and seer, and honestly announces himself in the more earthy part of book-maker. He has just grazed success where success seemed impossible to miss. Socialism, Communism, and their cousin-german, Co-operation, are yet unsolved problems, whose attraction is un-failing to all earnest thinkers. Any account, unbiased and truthful, however plainly written, of the Associations of this country, their rise and success or failure, would command instant attention.

This means, we suppose, that our skill as book-maker, is about equal to that of a man who, in shooting at a barn-door six rods off, barely grazes a corner of it. Well it is better than nothing to have the great *Tribune* acknowledge even so much success as this. But we have heard literary folks say that success in book-making depends as much on choosing a good subject as on skillful treatment. According to the reviewer's own account we have hit upon a first-rate subject. Will he not allow us a little credit for that? If a history of American Socialisms was so sure to be a telling theme, and was lying round loose for any body to pick up, why have not some of the old Fourierites taken it in hand? Was it for want of ambition in book-making? or did it require some discernment or some luck which they had not? We claim that the *Tribune* allows us success in shooting to this amount, viz., 1, that we have grazed the mark in treatment; and, 2, that we have hit the center in choice of subject.

The reviewer proceeds:

Mr. Noyes has here simply edited the posthumous MSS. of one McDonald, a Scotch printer, who had a hobby for visiting [sic] and collecting a mass of newspaper scraps and statistics about the different Asso-

ciations; he has edited them, too, without any effort apparently to test their truthfulness, adding extracts from fugitive pamphlets and sensational newspaper reports, whose inaccuracy the most casual reader but slightly acquainted with the subject can at once detect.

This account of the make-up of our book is simply false. Of its 672 pages, only 186 can be credited to Macdonald's collection, on the most liberal principles of allowance; taking not only actual quotations, but all passages that are indebted to him for their raw material. On the other hand 194 pages, by the same principles, must be credited to the periodicals of the Fourier school, viz. the *Dial*, the *Present*, the *Phalanx*, the *Harbinger* and the *Tribune*. These statements can be verified by any one who will take the trouble to analyze the book. The bulk of it belongs to the history of the Fourier epoch, and that history draws very little of its material from Macdonald, but refers constantly to the above-named periodicals. Are we to understand that the reviewer refers to these periodicals, when he accuses us of "adding extracts from fugitive pamphlets and sensational newspaper reports, whose inaccuracy the most casual reader but slightly acquainted with the subject can at once detect?"

Besides the files of these periodicals, we had on our table while writing "American Socialisms," the following works:

- Brisbane's Social Destiny of Man.
- Parke Godwin's Popular View of the Doctrines of Charles Fourier.
- Adin Ballou's Practical Christian Socialism.
- Rev. Aaron William's History of the Harmonists.
- Sargent's Biography of Owen.
- File of the *Social Revolutionist*.
- New American Cyclopaedia.
- Parton's Biography of Greeley.
- Greeley's Recollections of a Busy Life.

These are the works from which all of our most important citations were made. Which of these are the "fugitive pamphlets" and "sensational newspapers" to which the reviewer alludes? The last, we are aware, is full of inaccuracies, and, now we think of it, was first published in a sensational newspaper. This must be the very one! But we were not misled by some of its mistakes. For instance, when Mr. Greeley said that Raymond worked with him eight years, we found by a pains-taking search through Parton and the Cyclopaedia that the period could not have been half so long; and so started a correction that has got into one new book at least, since "American Socialisms" was published.

As to the inaccuracies in our book, which the reviewer alleges but does not specify, we have only to say that we spent a year of diligent research among the above authorities, comparing and correcting them as well as we could for the time, and eking them out with correspondence and personal visitations. Still we presume mistakes will be found, and we shall be glad to be informed of them, that we may correct them in future editions. We can not believe they are important enough to seriously injure the book.

The reviewer gives us the benefit of his critical acumen on one point where he thinks we have failed, as follows:

Mr. Noyes's classification is at first, in essence, incorrect, leaving out of view the antique religious associations, such as Dunkers, Zoarites, and Moravians, and the foreign, such as the Icarians and Brazilian. The motive idea of these belongs in germ no more to the Old World than those of Fourier or Owen, nor was their *materiel* in many instances more exclusively foreign.

Still we are confident that our classification of American Socialisms into two great movements—that of Owen and that of Fourier—is true and useful, whether the reasons we gave for it were correct or not. The Communities which we characterized as antique, religious and foreign, did not create any perceptible American movement, and we saw no better way than to leave them out of the main structure of our history, and treat them as accessories, which we did respectfully and faithfully.

The reviewer makes a feeble attempt to raise a distinction between the experiments of the Owenites

and those of the Fourierites, in favor of the latter. Thus he says:

Half of the Owenite Communities were broken up by the number of drones who pressed into the hive, and demanded like fare and equal place with the workers. The inborn aristocracy of talent, capital, skill, and labor, will, in time, assert itself, and shatter the irrational and murderous Procrustean bed of leveling Communism. He who has the ten talents will claim rule over the ten cities, at the last. Men may be born equal, as well as free, but of a surety they never remain so.

For the failure of the other class of Associations, [those of the Fourier school] which had their origin in an absolutely antagonistic idea to those of Owen's crude theory, which insured to every man the freest development of his natural faculties, and made these faculties the basis of his work, place, and reward, various causes are given by those who shared in them and failed.

Evidently these last Associations, in the opinion of the reviewer, did not fail, as the first did, on account of "drones" and "crude theories." Indeed he treats their failures as an inscrutable mystery, that might almost justify complaint of Providence. Referring to the Fourierites he says:

Men the most noble and clear sighted have given themselves to the work; capital has not been wanting, worldly wisdom, or hard, steady drudgery; nor, above all, recognition of the highest claims of God and human brotherhood. Why, then, have they failed?

"More and more I feel," said Hawthorne, looking back to Brook Farm, "that we had struck upon what ought to be a truth."

Now the fact is that this distinction between the Owen and Fourier experiments is as baseless as it is invidious. There were as many "noble, clear-sighted men" among the Owenites, in proportion to their numbers, as among the Fourierites. There were as many "drones" among the Fourierites as among the Owenites. And as to "crude theories," there is not a farthing to choose between Fourier and Owen, unless we acknowledge that Owen was the more practical of the two. This is the just verdict of mankind, after hearing all that can be said, and after seeing results. Greeley himself attributed the failures of the Fourierites to the intrusion of scamps, just as this reviewer accounts for the failures of the Owenites. There was no more mystery in one case than in the other. The phenomena were precisely alike. There was communism enough in Fourierism to allow "drones" to get into the hives and spoil them; as there always must be in any scheme for unitary homes of the promiscuous, non-religious sort, in spite of all professions and theories of joint-stockism.

The rest of the review is nebulous, interrogatory, half-socialist, half not, calculated to soothe the old Fourierites by respectful flattery, but on the whole unfavorable to any thing but the primeval Association of husband, wife and child. J. H. N.

COMMUNITY JOURNAL.

WILLOW-PLACE.

—The ice on the pond now, is nearly eighteen inches thick, and very nice.

—Our hens supply us bountifully with eggs this winter, the quantity that we receive every day greatly exceeding in value the food given to the whole flock, non-producers and all.

—We have had at Willow Place this winter, seventy-one cloudy days, and eight whole, and eleven half, sunny days. We have not had one day that the sun rose and set without a cloud. Last winter we had one cloudless day, and the same number of cloudy days this winter as last, seventy-one. In December we had two sunny days, in January three, and in February three, besides the eleven half days.

WALLINGFORD.

—The business of the Job-office during the month of February was nearly \$1,000.

—This evening, Edwin gave us a report of a lecture at New Haven delivered by Prof. Newberry; subject, Colorado.

—It has snowed all day, and Mr. B— says that there is more snow on the ground now than there has been at any one time this winter. A few weeks ago he confidently expected to see blue-birds here before the first of March. One of the wisecracks

shook his head ominously and said, "Not this year Mr. B—." We asked him to day how it was about the blue-birds, whether he had seen any or not. "Not a blue-bird," said he, "I can't account for it, I never knew them to fail of being here by the last of February, before."

Monday, March 7.—The last blast on the Air Line Railroad at Reed's Gap, was made yesterday. The workmen drilled six holes, fifteen or twenty feet deep, and had them charged with nitro-glycerine, ready to fire on Saturday; but Colonel Rice was afraid to fire them, and concluded to wait until Sunday, when the men would be away and out of danger. There was a surface of solid rock of over thirty feet in length (the entire width of the cut), and about twenty feet in depth, which was blown to pieces at once. The report was faint, but there was a great quaking and rumbling of the ground. The cut is now clear; and Colonel Rice has promised that it shall be ready for a train by next Saturday night.

—Two gentlemen from Canada called here this afternoon and we treated them to some lunch. One was an editor of a Montreal paper, and the other had been a member of Parliament. They were both interested in the annexation of Canada to this country, and the editor had been to Washington interviewing the President and other officials to find out what they thought of the plan. The other gentleman has been visiting Canadian emigrants in this country and collecting statistics; he finds many of them prosperous and getting rich. There has been considerable emigration to this country since the war, and he thinks that there are now more French Canadians in this country than in Canada. Both of the gentlemen said that nearly every body in Canada, except the government officials, desire annexation, and they think that the Alabama claims will finally be settled by England ceding Canada to the United States.

Evening Meeting.—Part of the 3d and 4th chapters of Hebrews were read, when G. W. N. remarked: The truth that interests me in these chapters is, that they who believe shall enter into rest. He that believeth shall cease from his own works as God did from his. I feel a desire that we may cease from our own works, and let God work in us and through us. There is no limit to his power, if we can cease from our own works and let him work in us: it is the working of omnipotence. Labor to enter into rest. He points out how to do this, by working against the spirit of unbelief. That is the way into rest. Labor of the heart is not our own works, but is really ceasing from our own works; it is the work of believing on Christ.

Evening Meeting.—G.—My interest in the Epistles of John is increased by taking the view of him presented in the CIRCULAR some time ago, that he was the voice that was appointed to cry in the night of the Second Coming, when all others were asleep, "Behold! the bridegroom cometh, go ye out to meet him." On investigating this point it is found that John fulfilled that prediction most emphatically, for he went into Patmos, the center of the Christian field, and watched while the rest of the Church slept. He was on the boundary of all three worlds and could make his voice heard in Hades as well as in this world. It is a good thing to turn our hearts toward those men in the Primitive Church and feel that they are brothers and are reaching out their hands to us. We are beginning to understand them, and we are making the world understand them.

GENERAL SMITH, in Congress, while delivering one of the long, prosy speeches for which he was noted, said to Henry Clay: "You speak, sir, for the present generation, but I speak for posterity." "Yes," replied the great Kentuckian, "and it seems you are resolved to speak till your audience arrives."

A young man living in Lafayette, Ind., is humility personified. The other day he asked a young lady if he might "be allowed the privilege of going home with her," and was indignantly refused; whereupon he inquired very humbly if he might be "allowed to sit on the fence and see her go by."

THE SOCIAL PROBLEM.

A SQUARE ISSUE.

SOME writers, for the lack of other matter to bring against the Community, ring the old charge that it is unfriendly to the family. Of course. That is all that need be said. The beautiful family institution must be kept up whether or no, and any body is a knave or fool, we are told, who dares bring its merits in question.

Now if that is to be the issue, we are ready to squarely meet it. We are tired of hearing this musty cant about the family, and of being pointed at with rolled-up eyes by a certain class of people as doubters of the divinity of this institution.

We say frankly, we don't believe in the one-horse family as it now exists.

We arraign it as narrow, selfish, short-lived, contemptible and mean.

It breeds tyranny and oppression, and hides all manner of wickedness.

It is a close, pent-up concern where light can not enter, and where non-improvement reigns.

It sets mankind by the ears, making every man a foe to his neighbor, in industry and trade; and yet with all its covetousness it is always poor.

The Pharisees of the day cry out, "Communism is wrong because it is incompatible with the family!" We reply, "The family is wrong, because it is incompatible with Communism!"

Let light be the test, and where would your little boxed-up households stand? The Community lives in the light of day, open to the inspection not only of its friends but its enemies. Are others willing to subject their families and families in general to this ordeal? If not, it were best to stop talking sentimental twaddle about a system that is about as defensible as the beautiful patriarchal institution that has lately ceased to exist at the South.

Finally we arraign the family as *unscientific*. It stands directly in the way of any further social advance. Science demands conditions whereby the principles of true breeding may be applied to the improvement of the race. The family says, "You can not have them." Shall science give way, or the family?

We decline any longer to be put to the bar on the charge of displacing the family. Whatever is good in it Communism saves, and increases a hundred fold, but scorns the ineffable meannesses that are cloaked under the close borders of ordinary household usage. The time has come when positions must be reversed. It is not henceforth Communism which is at the bar, but the isolated family: and its defenders may well be looking up their apologies for it if they have any.

The above is rather more severe on the isolated family than any thing we have usually said or like to say. But our folks went to school in their younger days to the Fourierites, and learned to think and talk strange things about the institutions of "civilization." For a match to what G. says, take the following extracts from a long editorial in the *Brook Farm Harbinger*, Sept. 27th, 1845, by Charles A. Dana, under the caption—

CIVILIZATION.

THE ISOLATED FAMILY.

There are three insurmountable objections to the isolated family, either one of which seems sufficient to condemn it: these are, that it is wasteful in economy; that is to say, for a given expenditure it does not afford the highest amount of comfort and enjoyment; it engenders selfishness of the worst and most subtle kind; and does not tend to the healthy and complete development either of the heart, mind, or body. For all these reasons it is characterized by general unhappiness, though in particular instances there are striking exceptions. And previous to the separate consideration of the three objections we have mentioned, we appeal to the experience of every man and woman, if the immense majority of the families with which they have been acquainted have not been marked by tedium, petty vexations, anxieties, discord, and unhappiness, more than by their opposites. Having admitted this fact to ourselves, we shall perhaps be better prepared to inquire whether there is not a better system than that in which such results are produced.

For an illustration of the wastefulness of the isolated family, take a village of two or three hundred families, where each has its separate domestic establishment. It is plain that the whole of the domestic labor is necessarily conducted in the least economical manner. In the first place, at least twice as many persons are employed in it as would be needed in the associated household, which at once would set them free to engage in positively productive employment. In the preparation and consumption of food the loss is perhaps most striking. The waste in fuel, where three hundred fires are employed in the cooking, which in a large establishment would be done infinitely better with only three or four, is enormous, and so on through every department. But besides this positive waste, there is a negative loss which is quite as fatal an objection to the system. That is to say, there are means of physical comfort and health which the associated household would furnish, which are not possible to isolated families, such as the graduated and equable temperature produced through all parts of the social edifice by means of its extensive apparatus for heating, and the possibility of going from house to house, and from workshop to workshop, without exposure to the inclement weather. Now to our minds, to say that any system is wasteful, that is, that for a given expenditure it does not yield so large an amount of results as another, is a sufficient reason for preferring the other. But as this may seem a low and material argument to many persons, we will not dwell upon it.

To come to facts and to our charge, that the isolated family engenders selfishness of the worst kind. Here we shall hardly fail to be met with the exclamation, that we are altogether in the wrong, and that the family is the mother and nurse of generosity and all social virtues. But let us be careful not to judge from partial views of facts, or to set up exceptions as the rule. We apprehend that we shall upon examination find our charge to be too true.

The whole mechanism of civilized society tends to the production of the greatest amount of individual selfishness. This comes from the universal disagreement of interests which it establishes. Thus, where two physicians reside in the same town, their interests are entirely opposed. The one thrives by the diminution of the other's practice. The same real hostility runs through the whole society, making it infernal in spite of all the good influences that can be brought to bear upon it. Now in the family, by the peculiar position which it holds in our social arrangements, this selfishness of individuals, is refined and intensified; so that the man who is even generous himself, if his family be called in question, becomes selfish and narrow. The incoherence and antagonism which civilization establishes between individuals, it establishes between families in a higher and worse degree. What is meaner or more destructive of all that is good and beautiful in human nature than this spirit of family? A father may be the most noble and benevolent of men, but let necessity once reach him and his family, and what a transformation. Instead of liberal views and endeavors to promote the good of the Community, that little word family has blotted out all other words from his sight. It is now his duty to labor for the exclusive good of his family, and to hold it paramount to the world. He has even become hostile to whatever interferes with its success; his hand is set against every man's, and he enters upon the universal career of conflict and selfishness. Even those affections, which were given as the sources of the purest happiness, and which seem to lie nearest Heaven, are poisoned. The deeper and truer the man's love for his wife and children, the more it urges him into deadly competition with his brethren. Thus does our boasted civilization corrupt the best gifts of God, and turn his blessings into curses! Have we painted the picture in too strong colors? We believe we have not painted it strongly enough, or brought out its ugliest tints.

We have said that the civilized family does not produce a healthy development of either the head, the heart, or the body of man. We might more justly have said that it makes such a development almost impossible.

It is remarkable that the hostility of interests which brings the family into collision with the rest of society is not always a stranger to its bosom. Not to mention those extreme instances that are said to occur among the poorest classes, in which the starving parent grudges to his child the wretched crust that hardly prolongs its famishing existence, or the equally extreme cases that are reported to occur among the wealthy, in which the children wait with greedy impatience for the death of their father to put his estate into their hands—the household does not always wear the placid beauty with which the imagination invests it. There are petty quarrels, jealousies, trifling in themselves, but fatal in their fruits, which make life one prolonged scene of weariness and disgust, chargeable too, not so much to the fault of the individuals who suffer, as to the false social organization in which they are placed.

One of the most obvious objections to the isolated

household is its intolerable monotony. It is, with all its possible happiness, stupid beyond measure. Day after day, the same routine of narrow, sole-consuming cares, and unvaried, and therefore unsatisfactory pleasures. Think for instance of shutting a woman up within the four walls of a house to spend the greater part of her life in the care of her kitchen and furniture, while the husband is sweating away his strength in labor, or drudging in a lawyer's office, or smirking behind a counter! What destinies for immortal beings! The birds of the air and the beasts of the forest are enviable in comparison.

We have sometimes been told, that in Association there will be no such thing as home, or the unity of families. We think civilized society has nothing to boast of in this respect. What family ever remains together after the children have become men and women? Who knows the happiness of seeing his children and children's children settled around him, working lovingly together for the common interest of all? It is enough to ask the question, and to say, that in Association all this may actually be the case.

QUICK TRANSIT.

SPHERO-LOCOMOTION.

IN the *New York Daily Tribune* of February 10th, appeared an illustrated description of a scheme for freight-transportation, remarkable for its novelty, wonderful for its sublime simplicity, and astounding in its anticipated results. Why Erie stocks have not fallen to par, on its announcement, should be a puzzle to brokers; and why many a glorious puff from the Scientific Journals has not been obtained, can only be explained on the supposition that, as the new system is intended to operate wholly by wind, its projector (the scheme can have sprung from but one master mind), thinks he can safely dispense with Æolian assistance from that quarter. The discoverer of the new system (it is more properly a discovery than an invention, since we are told that it already exists in principle, or "the nature of things"), is evidently something more than a mere mechanic, or even a mathematician; he leaves such plodders behind, and passes at a leap from the complexity of the differentiated to the simplicity of the integral. He has roamed through historic fields with more than a scholar's eye, and listened to the music of the "Spheres" with more than a poet's rapture. He speaks to us of "elements" and "principles" and "abstract facts." His periods remind us of the glowing harmonies of that most illustrious of Frenchmen, Charles Fourier. But we must leave these general indications of lofty powers, and come at once to the great discovery that is to revolutionize the Sphere.

This new principle—or we may say Invention if we use a big I—this Invention for the rapid transportation of everything that man wishes to exchange with man throughout the earth, discards entirely such complicated and old-fogy institutions as wheels, axle-trees, springs, etc., and proposes to employ simply hollow Spheres or Globes, from six to ten feet in diameter, "made of some one of the metals (cast-steel if practicable), very thin and turned in a lathe with exactness and precision." These Spheres, or, as the inventor calls them, INTEGRAL, SELF-BALANCING, FRICTIONLESS WHEELS, are to carry their load inside, and roll at a speed of 150 to 200 miles per hour, on a concave metallic rail or plate on the bottom of a pneumatic tube, the propelling power being obtained by exhausting the air at one end of the tube. This, in its simplicity, is the Invention. Often are the sublimest ideas the simplest in expression.

To a mind not accustomed to the examination of "abstract facts," there may at first seem to be some difficulties in the practical operation of the system; but a slight examination of the details of the proposed method will show how specious are any objections that may be raised.

It might first be asked, how could a load of freight be conveniently introduced and packed in such Spheres? Nothing is easier. The inventor says; "They would be provided with apertures, or 'man-holes' (made to screw in so as to form a part of the surface), by which they could be loaded and discharged easily and readily." Don't you see? It would be just as easy to screw an aperture or man-hole into a Sphere, as it would to build a barrel round a bung-hole. It would be an error also to suppose

that objects inside the Sphere would whirl with it and be broken. The Spheres would be packed tightly; and, besides, the high rotary motion, with its centrifugal action would keep every thing in its place, "and establish a perfect center of gravity." The Spheres would offer a splendid means of transporting, in a few hours, fresh as gathered, the fruits, like early strawberries, and other perishable products, of Florida, Alabama, and the Southern States generally, to our northern cities. The first few turns, being made slowly, might allow the berries to tumble around a little, but no damage could possibly be done to them after a dozen revolutions. In Europe, too, delicate articles, such as fruits, and many fine varieties of wine, that can not now be transported from the places where they are produced, on account of the jolt, jar, and shaking up and down over the springs of an ordinary car, could be gently and swiftly carried wherever they were wanted, in these Spheres, rolling on their smooth, hard, unyielding surfaces. And it would be immaterial also to have the Spheres loaded evenly, for their rapid revolution would equalize weight, and "create an exact center of gravity," whether they ever had one before or not.

As to the means of obtaining so great a velocity as 200 miles per hour, that is easily explained. A complete exhaustion of the air from before a Sphere six feet in diameter, would leave a pressure behind it of about 52,000 pounds. Of course, the exhaustion in practice will never be quite perfect, because, if the Spheres roll in the tube they must only touch on a narrow surface at the bottom, and hence be made small enough to leave an open space all around them, through which a trifling quantity of air would gain access to the tube ahead; but then, with a good pump "the ease with which a current strong enough to roll them at a high rate of speed can consequently be easily conceived."

The Inventor proposes to have the tubes made of wood, "properly seasoned and saturated, and placed either under or over ground, but better over, raised some fifteen feet in the air, and supported on posts or piers." They will not require to be built with any very great degree of strength, as the pressure of the atmosphere upon them will be trifling—very. Straight lines are thought desirable so far as practicable, we suppose to avoid the strain that would be caused by the tremendous centrifugal force developed on a short curve at so high a velocity as 200 miles an hour. But ascents are of little consequence, as this speed will overcome steep grades. Indeed, it is apparent at once that by this method a heavy Sphere could be sucked up a grade of 500 feet to the mile as easily as up one of 100. The Spheres are to be brought to rest by a system of padded brakes in the top of the tube, and by reversing the air current at exactly the right instant.

With regard to the capacity of the system for doing a large business, the Inventor's modesty undoubtedly prevents him from flaunting figures in our faces; but, as this method is expected to supplant all others, there is, no doubt, something to be said on that point. We are aware that we may be treading on ground that the Inventor intends to occupy, but we can not resist the temptation to bring out one fact with regard to the Sphere, that ought to be familiar to every one. It is proved by the methods of the higher mathematics that, of all bodies, the Sphere is the one which, with a given surface, encloses the greatest possible volume. Here you have a maximum of bulk, with a minimum of surface; hence the vast economy. To be sure, if your merchandise were in ordinary dry-goods boxes, there would not be quite so great a gain in packing the Spheres, especially through the man-hole; and it would be somewhat difficult to get a Cardiff Giant into a six-foot Sphere; but of course the new system would require and create new modes of packing bundles, and would perhaps also modify the kind of "Giant" enterprises.

But let us consider a few estimates. We can readily calculate for ourselves what a vastly greater capacity for freight transportation one of these tubes would give, than an ordinary railroad. A Sphere of six feet inside diameter would have a capacity, in round numbers, of 113 cubic feet. Of course with

packages of various shape, all this space could not always be occupied, but then, in other cases it could, as for instance in carrying coal or grain, where the latter could be shoveled into the Sphere directly. And what if an ordinary railroad freight-car does contain from 1200 to 2000 cubic feet of available room, and what if 20 or 30 of them can be drawn by one engine, and what if a hundred such trains may be on the road at once, just consider the speed of the Sphere! Why, with a line 100 miles long, at the rate of 200 miles per hour a Sphere could be sent through it every half hour; or, by working the entire twenty-four hours, 24 Spheres, or an equivalent of two whole car-loads, could be sent each way every day! Imagine, then, how cheaply coal could be transported from Nature's vast store-houses in Pennsylvania and the Rocky Mountains to the markets of the Eastern States. As much could be carried a hundred miles in a month as can be loaded on two whole trains of the present bungling railroad cars!

We must close this imperfect notice of this marvelous Invention by expressing our surprise at one remarkable, and apparently unaccountable, omission on the part of the Inventor. Not a word is said, in his whole description, as to the possibility, nay, the entire practicability, of transporting passengers, as well as freight, in these perfect vehicles of locomotion. You might at first suppose that rolling over and over would be unpleasant, and would perhaps give you a desire to part with your breakfast. But be assured you were never more mistaken; the high rotary motion would keep every thing in its place, and "create an exact center of gravity." During the first few slow turns of the Sphere the sensation might be slightly disagreeable to one not used to it; but in a few seconds that would pass away, your feelings would not be in the smallest degree uncomfortable, and you would arrive at your journey's end as much yourself, and as fresh, as the newly plucked strawberries. *Sic Transit!* J. J. A.

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